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BISHOP BOWEN'S ADDRESS,

To the Convention of the Protestant Episcopal Church in the Diocese of South Carolina; delivered on Thursday, the 6th of February, 1834.

Brethren of the Clergy and of the Laity,

God in his great goodness, having permitted us again to meet each other in Convention, I beg leave to submit for your information, the proceedings and transactions in which, in the relation which I bear to you, I have been concerned, since we were last assembled, and other matters tending to shew the actual state of the Diocese, with such remarks as it has seemed proper that I should offer.

In the performance of visitation duty, I have been permitted, in the course of the Conventional year, to be present officially, at Walterborough Chapel, St. Bartholomew's Parish; at St. Helena's Church, Beaufort; at St. Luke's Church, St. Luke's Parish; and at Zion Chapel, and the Chapel of the Holy Trinity in the same Parish; at Biggin Church, and at the Rocks' Chapel, in St. John's, Berkley; at St. Matthew's Church, St. Matthew's Parish, and Totness Chapel, in the same Parish; at St. Paul's, Summerville; at St. Paul's, Pendleton; at Christ Church, Greenville; at Trinity Church, Columbia; at Grace Church, Camden; at Claremont Church, Stateburg; at Pineville Chapel, St. Stephen's Parish; and at St. Paul's, Radcliffeborough. When visiting the Southern part of the Diocese, attention was extended, also, beyond its limits, to Christ Church, Savannah; in conformity with the provision, by which, the Churches in Georgia, are temporarily served with such ministrations as it is in my power, to afford them. At all the places named, Confirmation was administered, except at Totness Chapel, Claremont Church, and Pineville Chapel. The whole number of persons confirmed, since the last Convention, including those confirmed at Savannah, is only 187. The Clergy are aware of their duty, in relation to occasions of the administration of this important rite, and, it is believed, that their duty is done. Perhaps, however, a more full and earnest exhibition, of the claims of the subject, than we generally may deem necessary, in *repeated* discourses addressed both to parents and sponsors, and the young, might be found available to overcome the indifference with which, it is an evil of our day, to find it, in many places regarded. That pastoral solicitude exerted for the young, is more and

more required by the moral character of our day, and the circumstances in which we have especially been placed, and that the exertion of it, accompanied with the utmost wisdom and industry, is pre-eminently obligatory upon us, is, I am confident, a sentiment, which will command, the strong and cordial sympathy of all who share with me, in the Diocese, the responsibilities of its ministry.

On the occasion of my visiting St. Helena's Church, Beaufort, Mr. William H. Barnwell was admitted to Deacons' Orders; and in St. Luke's Parish, the Chapel on Hilton Head Island, which had been for several years thrown out of use, as to the worship for which it had originally been erected, but which had recently been recovered to its rightful design, by a prudent and inoffensive interposition on the part of the Rector of the Parish, was consecrated, by the name of Zion Chapel, Hilton Head. Besides the instance of Ordination just mentioned, I have to report, as having taken place within the year, and proper to the Diocese, that of Mr. Daniel Cobia, a Deacon, in August last; that of Mr. Peter J. Shand, also a Deacon, in January, and that of Mr. William H. Barnwell, a Priest, on Sunday last. Mr. Barnwell having served the Church at Pendleton, during the summer and fall, has accepted the charge of a Congregation newly organized in this city, and is now the Rector of St. Peter's Church, Charleston. Mr. Cobia, immediately on his being admitted to Deacon's Orders, was appointed to the charge of St. Stephen's Chapel, the place of worship provided for the free use of the Poor of our Communion, in this city; and Mr. Shand has become engaged to serve the Church, at Columbia. We are encouraged to hope, that this important station of our Ministry, is now, after the affliction of a long vacancy, to be happily reinstated in the experience of the comforts and benefits of the means of grace. Occasion having occurred to mention the organization of St. Peter's Church, in this city, I cannot forbear to express the hope, with which I am affected, that an accession is thus made to the Ministry here, of our Church, from which, increase will come, not only to its numbers, but to its honour and prosperity also, by means of sound Christian instruction, discipline, and order. The Congregation thus newly formed, is favoured, for the present, with the gratuitous use of the building belonging to the venerable Corporation of the French Protestants. It is hoped, that a more commodious place of worship will soon be provided.

I feel it to be proper for me to take occasion to mention, in connexion with the subject of this new Church instituted in the city, that having been referred to for advice relative to its incorporation, I suggested the introduction of a clause into the draught of an act to be obtained from the Legislature for the purpose, providing that the Rector of the Church should be always one of the Vestry, and when present, should preside at the Board. The suggestion was cordially received and approved by the individual, to whom the preparing the Act of Incorporation was committed; but the clause containing the provision proposed, was objected to, by a meeting subsequently held, of those concerned—and was accordingly omitted. It was advised, under the impression, that no objection would be raised against it, in the case of

a new corporation, unaffected with the prejudice, which, on this subject, has so much prevailed in this portion, almost alone, of the Protestant Episcopal Church—and that a precedent once happily, and without agitation, set, would become the rule, in other cases of new corporations of the kind, in a manner greatly conducive to the advancement of the welfare and harmony of Churches, and the proper parochial influence of their Ministers. The rejection, in this instance, of the proposition, was owing, I am persuaded, to erroneous impressions, which no one present, at the meeting referred to, was sufficiently conversant with facts, to be disposed to endeavour to remove. I am not diffident to say that I still clearly entertain the impression, justified by experience and observation, that it would have been good for the Church, if the suggestion made in consequence of the reference to me for advice, had been adopted. The Minister who cannot preside in the Vestry of a Church with the respect and confidence of those of whom it consists, is not fit to have the charge of such Church. I will only add, that on occasions of the kind referred to, affecting the business of particular Congregations, formed, or being formed, my opinions shall never be obtruded upon my Brethren of the Laity, unless the interest of vital principle may seem to me to demand it. When asked, however, they shall be freely given, with the reasons which may induce them to be entertained.

In addition to the few Ordinations proper to the Diocese, that of Mr. George White, of Georgia, a Deacon, was held in this Church, in December last.

Candidates for Orders, received since the last Convention, are C. C. Pinckney, jun., Cranmore Wallace, Thomas C. Dupont, Stephen Elliott, jun. W. J. Boone, and William Elliott. These, added to those previously registered, make the whole number of Candidates, now belonging to the Diocese, to be 10.

The number of our Clergy has been reduced by the death of the Rev. Thomas Gates, and that of the Rev. Henry Gibbes. The former had attained the very advanced age of 87 years. He had for nearly forty years retired from all exercise of the Ministry, in consequence of chronic infirmity; but manifested, for many years past, an affectionate interest in the business and condition of the Church. Mr. Gibbes was not, at the time of his death, in any stated exercise of the Ministry, having relinquished two or three years before, the Charge of All-Saints Parish, Waccamaw, of which he had been, for several years, from the time of his first Ordination, the affectionate and much esteemed Minister.

No one of our Clergy has removed from the Diocese.

St. Paul's Church, Pendleton, is vacant, in consequence of the removal of Mr. Barnwell, to this city. The other vacancies existing, are only those which were reported to the last Convention: that of St. Mark's, Clarendon, to which none has been appointed, since the resignation of the charge, by the Rev. Mr. Chandler—that of St. James', Santee, and the Church at North Santee, of which the Rev. Mr. W. H. Mitchell, was the Rector, in the last instance; that of Christ Church, Greenville, and St. James', Goose-Creek. The Rev. Mr. Converse,

of Claremont, has served the first named, so far as his other duties would permit, for the greater part of the last year, by the desire of the Protestant Episcopal Society for the Advancement of Christianity—and the others have been, in a greater or less degree, supplied with occasional ministrations, by the Rev. Mr. Folker, and the Rev. Mr. Leverett, at the expense of the same institution. Mr. Leverett, was more properly, the stated Minister of Christ Church, Greenville, for the spring and summer, as a Missionary of the Society.

The business of our Society just named, is inseparably involved in that of the Diocese. It has continued its aid to several of its Churches, in the support of their Ministers; and has permitted me, by a sum placed at my disposal, to defray the expenses of some occasional Missionary services. There are many places in the Diocese, where Ministers engaged as Missionaries of the Society, might be expected to be successful in organizing Congregations. The funds of the Society are not adequate to that, which, it is reasonably desirable, that we should be enabled so to do. Favoured as it has been, it still needs much at the hands of friends of the Church and Society, not yet numbered among contributors to its funds.

The monthly periodical publication, which by means of the generous zeal and perseverance, chiefly of an individual Clergyman, otherwise oppressively employed, has struggled on for a greater number of years, than any other publication of the same kind, distinctly, in our Church, ever has been continued, must, I fear, be abandoned, if other support than it now receives, is not extended to it. It is important as a vehicle, of useful and necessary information to members *generally* of the Church, and I must be permitted to solicit for it the help of many, who might, with no inconvenience to themselves, afford it.

We have done nothing, this year, in aid of the General Seminary of our Church. The generous exertions of our Brethren in the Diocese of New-York, and the City of Philadelphia, are an example, which it may be hoped, will influence the conduct of the Church in general. We have not been comparatively wanting; and shall, it is hoped, continue to aid, in some degree, the deficiency which exists as to the income of the funds of the institution. The attention which it received at your instance, in the last year, was creditable to the interest always professed and manifested by this Diocese in this important object. We may, perhaps, for the present, expect the action, in this behalf, of other Dioceses, whose proceeding in relation to it, has not yet been reported, to preclude the need of ours. The Seminary continues progressively to work important benefit to the Church. It now numbers more students than at any former period. Our Diocese has realized a happy share of the good it had so sanguinely anticipated from this institution—and we cannot but painfully regret that its Candidates for the Ministry, should not all avail themselves of its advantages. Only one of them is now a member of it. A prejudice founded in utterly erroneous information, has induced a preference of a Diocesan institution, which, whatever may be the merit of its claims upon students of the Diocese for which it was particularly instituted, can, I am sincerely persuaded, reasonably have none on persons contemplating the Ministry in this,

where, as well *before the institution of the General Seminary, as ever since its institution*, the Church, collectively, has made the interest of education at *at such a Seminary*, an object of its anxious attention—and of its proportionably liberal and unwearied munificence. Considering that of this Seminary, to be the most “proper direction,” *under which*, the Candidates of the Diocese, should “pursue their studies,” I could not but advise that they all should resort to it. It is not pretended, that others, may not, have a perfect right to entertain a preference for other auspices of clerical education. It may not, however, seem to you likely to minister to the harmony and happiness of the Diocese, that, without very strong considerations, requiring it, any of its candidates, without reference to those who may properly be regarded, as their Canonical advisers on this subject, should go elsewhere in pursuit of such education, than where the Church of the Diocese, has made its own provision for it.

Of such of our Candidates for Orders, (four in number) as are pursuing their preparatory studies elsewhere than at our Seminary, I have received none but favourable and encouraging report. I am not to question either the learning, piety, or faithfulness of their instructors.

The alteration of the Rubric of the Book of Common Prayer, proposed by the last General Convention, and to be acted upon at the next, should be kept in view, in order to their being intelligently considered, before your determination in their favour or against them, shall be required. They will, probably, all except one, have your ready assent. The one to which I refer is that which affects the manner in which the Psalms may be read. That they all may be kept in mind, and as the Journal of the last year, in which they were inserted, may be not generally had, I think it proper to bring them before you, in order to their appearing upon the Journal of this Convention. They are as follows:

“*Resolved*, The House of Clerical and Lay-Deputies concurring, that it be made known to the several Diocesan Conventions, that it is hereby proposed for adoption at the next General Convention, to insert the following Rubric after the “Prayer to be used at the meetings of Convention:” “During the period of the session of any General or Diocesan Convention, the above Prayer may be used by all Congregations of this Church, or of the Diocese concerned; the clause ‘*here assembled in thy name and presence,*’ being changed to ‘*now assembled in thy name and presence;*’ and the clause ‘*govern us in our present work,*’ to ‘*govern them in their present work.*’

“*Resolved*, The House of Clerical and Lay-Deputies concurring, that it be made known to the several Diocesan Conventions, that it is hereby proposed for adoption at the next General Convention, to insert the said prayer and rubric at the end of the ‘Prayers upon several occasions, to be used before the two final prayers at Morning and Evening service.’

“*Resolved*, That with the concurrence of the House of Clerical and Lay-Deputies, it be made known to the Conventions of the several Dioceses, that is hereby proposed to alter the Rubric before the ‘Selections of the Psalms,’ so as to read: ‘the following Selections of Psalms, or any one or more Psalms, or any portions of the 119th Psalms in the Psalter, may be used instead of the Psalms for the day, at the discretion of the Minister. And that the fourth paragraph of the ‘Order how the Psalter is appointed to be read,’ be erased.”

“*Resolved*, The House of Clerical and Lay-Deputies concurring, that it be made known to the Conventions of the several Dioceses, that it is hereby proposed to alter the last Rubric before the Communion Service, by substituting the word ‘*right*’ for the word ‘*north.*’”—See Jour. Gen. Convention, 1832, pp. 93-94.

In connexion with matters affecting our Church in general, it may be proper to mention, that having received the circular of the venerable presiding Bishop, agreeably to the 5th Canon, informing me of the consent of a majority of the Standing Committees of the Dioceses, to the consecration of the Rev. Dr. Otey, as Bishop elect, and implying his application for an expression of my assent, or the contrary, as one of those, with a majority of whom it rested, according to the 7th Canon, finally to determine whether the consecration should take place or not, it was unavoidably necessary for me to be one of a small minority, who could not concur in this interesting proposal. Having known the Reverend person to whom it refers, no otherwise than by highly favourable report, I had no ground on which to rest my dissent as to his consecration, except what had seemed to me, an irregularity in the manner of his election. The requisite number of properly qualified electors, according to the Canon, providing for the manner of Episcopal elections, did not seem to me, in this case to have been had; and in reference to a matter of such importance to the honour and happiness of the Church, I had rather err on the side of a too rigid construction of the letter of Canonical provision, than on the opposite.

Reverting now, before dismissing your attention, to things which affect our own portion, in particular, of the Church, I must beg you, to indulge me, with an expression, once more, of my anxiety, that the faith may be held among us, in *unity of spirit and in the bond of peace*. It cannot be hoped to be so held, if we act on widely differing constructions of the obligations which the Church imposes, in relation to its outward order. Things essentially indifferent, cease to be indifferent, and violence done them, of course, ceases to be without offence, when we have engaged to observe them as the common rule of social action.

It had been early adopted as a rule of my official conduct, with respect to my Brethren in the Pastoral Ministry, that I should interpose no opinion or advice against the means and measures which in their several spheres, they might deem it good for them to use, for the furtherance of the interest of their charge, however inexpedient, I might, individually, think them, so long as the Liturgy and Canons of the Church were not manifestly dishonoured, and the distinctive character of our institutions put away from the view of the people, in a manner calculated to weaken, in their minds, the preference which it claimed. From this rule, I am not conscious of having departed, I regret that it has been rendered necessary for me, however, to express my decided disapprobation of some measures, by which the interest of religion has seemed, to some of my very esteemed Brethren, to demand to be served. Invested with no authority by the Canons to interpose in any other way; and averse to the use of any authority which might constructively be claimed, with respect to any such proceedings, in some points especially, seriously objectionable, I have endeavoured by advice and remonstrance, to cause them to be discontinued. In the opinions in reference to them heretofore expressed, I have found my confidence strengthened by observation, and the concurrence not of all of my own order, only in our Ministry, but of the experienced, the wise, and pious, of other denominations. The means of promoting religion, which in

some instances have been used within the Diocese, (I allude to the detail of what have been called protracted or revival meetings, where our Ministry and others have been commingled in religious services, and where Canonical obligations have, I fear, been, by our Clergy, sometimes overlooked,) have no countenance from any, to whose judgment I can hold myself obliged to defer. Experience is, I am aware, appealed to in their favour. But the argument from the fact of the good which these proceedings have occasioned, much as I rejoice in that good, I cannot but think unsound. It proves too much. Nor can it be admitted, that this good effect might not have resulted, at least, in its most unquestionable features, if not suddenly, yet gradually, in God's good time, from an equal exertion of ability and zeal, without any violation of our Church's order.

But waiving any further observation on the subject, I will dismiss it with the expression of my unaltered and undiminished confidence, in the means of grace which the regular ministrations of our Church constitute, when exercised with pious energy and zeal, in order to the advancement of its interest, in the happiness of men and the divine glory, and my affectionate and earnest entreaty that, by these, my Brethren, will strive to the utmost *to make full proof of their Ministry*; and not by their countenance and aid extended to eccentric proceedings which have taken their rise, and found their principal field of operation among other descriptions of Christian people, on the one hand minister, however, indirectly and undesignedly to the diminution in the minds, of some, at least, over whom they are appointed, of a due confidence in the doctrine and religious order of their own Church; and on the other, to the increase and diffusion of what we all should regard with concern, as an unsound and unwholesome Christianity.

I have spoken thus, as a necessity, by no means agreeable had seemed to make my duty. A still more painful necessity must now be met of adverting to things which relate, in some manner, to myself personally. I cannot conclude on this occasion of addressing you, without submitting for your friendly consideration, my desire more and more strongly entertained, to be in some manner exonerated from double and conflicting responsibilities, to which I feel myself unequal. The burden of the Episcopate, has undergone, at least, a three-fold increase, since I assumed it, and that of the special parochial relation which I then, and have ever since sustained, has not been adequately lessened. I do not wish relief from labour, or to have less of it assigned me, than I can do. I may, however, reasonably, you will admit, not be willing to be subjected to an increasing weight of obligations, with their accompanying anxieties, which it may not be possible for me to sustain, with benefit to the interest to which they refer. Any arrangement, by which I might be given, without being more burdensome, to be myself less burdened, and by which, at the same time, the Church might be more efficiently served, would meet my glad acquiescence.

NATHANIEL BOWEN.

If you would see the evil of sin, so as to abhor it and mourn for it, look at Christ, suffering in the *garden* and on the *cross*.

THE APOSTLES' CREED BRIEFLY EXPLAINED AND PRACTICALLY
CONSIDERED.

(Continued from page 8.)

THE first clause of the *ninth* Article of the Creed, is "I believe in the Holy Catholic Church." The word Church has several significations, but in the Creed it designates the whole society of Christians. Its ministers, by succession, derive their authority from our Lord Jesus Christ. Its members enter it by the rite of baptism, either in a state of infancy or afterwards, and maintain their connexion with it, by profession of the gospel, by joint acts of worship and by participation of the Holy Supper under his appointed ministers. Of this Church, of which he is the chief corner-stone, our Lord has declared that "the gates of hell shall not prevail against it," that it shall triumph over all its enemies visible and invisible; and continue, yea, increase more and more unto the end of the world.

The Church is of the remotest antiquity. It was founded immediately after the fall, for the original covenant was made with *Adam*. Cain was cut off from the Church. Abel belonged to it, so did Seth, and his son Enos there is some reason to think, was one of its preachers. Noah and his family, Abraham and his son Isaac, but not Ishmael; Jacob but not Esau, were admitted to this privilege. And now a whole nation, the twelve tribes of Israel, constitute the Church of God. It goes down into Egypt, wanders in the wilderness, enters Canaan, is exiled to Babylon, returns to Jerusalem. Messiah arrives. The partition wall between Jew and Gentile is broken down. The commission is "go and teach all nations." The Apostles begin at Jerusalem and thence carry the gospel to Europe and Africa. Its progress is retarded by the ignorance and corruption of the middle ages but at the reformation it recovers its power, and enlarges its dominion. It passes into America, so soon as it is discovered. It travels every where, companion of science, commerce and curiosity. The Church once was the possession of a single nation. But now she is Catholic or universal, open to all nations and found in every quarter of the globe. Thus some of the Epistles are called Catholic because addressed not to a particular Church, but to the whole society of Christians, the Catholic Church. In the first record of the New Testament Church, the whole number of the disciples is stated to be about one hundred and twenty. At the first preaching of St. Peter, to whom was addressed the promise of the text, and who thus lived to see its first fruits, there were added unto the Church three thousand souls. But what is even this number compared with the whole body of Christians at the present day? The little leaven is silently diffusing itself, through the whole mass of mankind. The grain of mustard-seed, has become a great tree, and its branches are spreading more and more. All mankind in due season will come under the banner of the Saviour, for God has promised that he will give his Son the heathen for his inheritance, and the utmost parts of the earth for his possession, and that the knowledge of the Lord shall cover the earth, as the waters do the sea. Let us stop to

remark, that in these views of the Church, we are impressively taught that God promotes her cause by *human* means. He could by his mighty power have arrested the great apostacy. He could *in an instant* convert the nations. But his wisdom has preferred a course consistent with the free agency of man. He has condescended to appoint men stewards of his mysteries, labourers in his vineyard, shepherds of his flock—yes, to make man the instrument of *good*, everlasting good to his fellow men. Delightful office—honourable employment—glorious privilege—momentous responsibility. Let us remark also, that in the increase, indeed the very existence of the Church, we see the overruling providence of God. “In perils in the wilderness, in perils by the heathen, in perils among *false* brethren,” troubled on every side, she seemed for a season almost banished from the world. But though persecuted, not forsaken, cast down but not destroyed; God hath been her protector in danger, her guide through difficulties, and under his banner she hath gone forth “conquering and to conquer.”

We pass to consider, in the second place, the prominent distinction of the members of the Church of God. And this I take to be some act expressive of faith in a crucified Saviour. St. Peter, having avowed his faith in our Lord as the Christ and Son of the living God, our Lord, commends him, and says, “upon *this* rock, I will build my Church.” The word Church intimates this idea, for it signifies something, of or belonging to the Lord, that is, the Lord Jesus Christ. Cain neglected to perform the act of faith in Christ, and was not of the Church. Abel performed this act, by the sacrifice of a lamb, a type of the lamb slain from the foundation of the world. Noah expressed his faith in the atonement by sacrifice, and also by preparing the ark, a figure, according to the Apostle, of the Christian Church. Abram *sacrificed* unto the Lord, and at the time he entered into the *covenant* with God, as the *Christian* does at the present day, *took a new name*, that of Abraham. The patriarchs are said to have rejoiced in the prospect, yet distant, of Messiah, and they all performed sacrifices, the common token of faith in him. Melchizedek signified his faith in Christ, in a still more remarkable manner by partaking of bread and wine, as the Christian does in the Holy Communion. In the Hebrew Church there were a variety of acts expressive of this faith. “They drank of that rock which followed them and that rock was Christ.” Their bloody rite of initiation signified that “without shedding of blood there was no remission,” and the same was declared in that memorable sprinkling with blood on the door-posts to escape the destroying angel as he passed through Egypt. All their sacrifices, but especially that of the passover, pointed to the Son of God, in the fulness of time, to be a propitiation for the world. The eleventh chapter of the epistle to the Hebrews particularly shows that faith in Christ was a prominent doctrine of the *old* testament Church.

“The faith once delivered to the saints,” is characterized by St. Jude as a *faith in our Lord Jesus Christ*. He is called the “chief corner-stone of the Church,” and it is said, “*other* foundation can no man lay than that is laid which is Jesus Christ.” And the believer when he enters the Church expresses this faith by his baptism; and

often renews the expression by the memorial of the Christian sacrifice. In the book of Acts, there is a particular account of the primitive Church. As to *its faith*, it is said to hold "the Apostles' doctrine," that is, the doctrine of which it is said elsewhere "Jesus Christ was the chief corner-stone." And its practice, was expressive of this faith. To enter it, men were baptized in the name of the Son of God, as of the Father, and of the Holy Ghost, and the members continued steadfast in "breaking of bread," in remembrance of Jesus. "Yea, blessed Lord, the holy Church throughout all the world, doth acknowledge thee, the adorable true and only Son."

It follows from this view of the subject that the Hebrew Church is no longer the true Church of God, for it has no faith in the Messiah, and their ceremonies now express faith not in the *true* Messiah, but in one whom they still look for. It follows also, that if you, my brethren, are *sound* members of the Church, you have this faith in a crucified Saviour, and have so declared before God and the world in the manner he has prescribed, by uniting yourself to his visible family in the ordinance of baptism, and preserving your union with that family, the militant Church of God, the society of believers on earth, by a participation of the Holy Communion. The *tokens* of faith are necessary, where they can be had, because they are ordained of God. But they must of course be accompanied with the dispositions which they signify, for baptism is not the mere purifying of the flesh, but the answer of a good conscience towards God, and he is a Christian, who is one *inwardly*, and the ordinances must be used from the heart in the spirit, and not merely in the letter. If you have not this faith, and correspondent practice, which have marked the true Church from the beginning, do not deceive yourselves with the idea that you are members of it. The criterion is simple, let no one neglect to examine for himself.

From this subject, we may observe also the unity of the Church. From its origin to the present hour it has had the same faith and ceremonies to signify it, conducted by divinely appointed ministers, "for no man taketh to himself this honour but he that is called of God, as was Aaron." The Scriptures tell us, that as there is "one God and Father of all; one Lord and one Spirit; so there is one faith, one baptism, one hope of our calling, and *one body*, whereof Christ is the head." Let us endeavour to keep the *unity* of the spirit in the bond of peace.

I come to consider, lastly, the gracious design with which the Church was instituted. The happiness of man here and hereafter, is the great design of the Church. To Adam in misery for himself and his posterity, the covenant, the Church, was revealed for his comfort, his present comfort, as well as for his future salvation. Cain exclaimed "my punishment is greater than I can bear," because he was banished from the divine presence and communion; and Abel, bleeding under the mortal wound from his brother, has for his consolation the promises of the Church. The ark of Noah, like the Church it represented, contained the olive branch of peace, and was richly provided with every comfort. Abraham was strengthened to perform the most pain-

fel duty, by the promises of the Church through that sacrifice of Jesus, of which the sacrifice of Isaac was the type. In the wilderness, the Church was refreshed and cheered by the cloud, and the pillar of fire. And in Canaan she had a foretaste of that rest, and those joys which await the believer in the heavenly Canaan. Man cannot be happy under the terrors of the law; but in the Church, he has the tokens of forgiveness. He cannot be happy under a sense of liability to sin; but in the Church, he has the means of grace. He cannot be happy under the fear of death; but in the Church, he has the hope of glory. It is the experience of all Christians, that the Church contributes to the happiness of the life that *now is*. And it has the promise also of the life to come. "He that believeth and is baptized shall be *saved*." "The Lord added unto the Church daily such as should be saved." It is sprinkled in baptism, that it may be preserved at the last day, when the angel of destruction shall sweep away the ungodly. It is lifted above the waves of this troublesome world, to be landed in the end, on a better Ararat, in the heavens where it would be. To the sincere member the Church is none other than the gate of heaven. It is not said, there is no salvation out of it, but as God is true, there is salvation in it for all its faithful members. Let us then join this society instantly, and adhere to it to the end. "Are there few that be saved," was a question proposed to our Lord, and this was his answer, "strive to enter in at the strait gate." Let us attend to the one thing needful, and not be too busy about speculations which concern others. Procrastination may be fatal, for saith our Lord, "many shall strive to enter in and shall not be able."

The Church is in our Creed, denominated "holy." It is not intended that all its members are holy, for the Scriptures declare that it is as a net cast into the sea, which contains both bad and good. Neither is it intended to teach that any member of the Church is free from *imperfection*. It is *relatively* holy, compared with the world of the ungodly. Its faith is fixed on him who is holy, harmless, separate from sinners, the lamb without spot or blemish. Its present joys are all connected with holiness of heart. Its *destiny* is perfect holiness, for Christ will present it to the Father, "a glorious Church not having spot or wrinkle or any such thing." But it is eminently called holy, because its great object is to make men live "godly, righteously and soberly in this present world," and also to make them *meet* to be partakers of the inheritance of the saints in glory, since we are told, "without holiness no man shall see the Lord."

I shall conclude this discourse with two practical inferences. If you are satisfied that our Lord Jesus Christ intended there should be a Church, and so you declare in the Apostles' Creed, for you say, "I believe in the Holy Catholic Church," not I believe, *the* Church, that is, whatever she teaches, but *in* the Church, that is, in the great truth, that there is, ever has been, and ever will be, a Church of Christ. If you are satisfied, that the Church in all ages, ought to be conformed to the model of the original Church, as it existed in the days of our Lord and his Apostles, and also that the Church to which you belong is *so* conformed, then, brethren, have you not much reason to be thankful

that you and your children are in it, in the ark ; that you, and perhaps your fathers, and other beloved relatives and friends have been saved from those prejudices, which blinding the judgment, have caused so many to leave it, or prevented their return to it. To be a member of the Church of Christ is one thing. To be a good member is another thing. Are your privileges great ? Great should be your advancement in holiness and virtue. Let it not be said, what do ye more than others. By a rational, yet ardent piety, equally removed from the extremes of superstition and fanaticism ; by a judicious, wide spread, never failing, and heart thrilling charity ; by keeping under the *body*, and bringing into subjection all the passions and appetites, and in general by a conduct conformed to the high standard of the gospel, let it be your unintermitted and anxious endeavour to reflect honour on the holy society of which you are a member. Let it be seen by your life and conversation, that you have been with Jesus, that you have profited by that communion with him and his people, which is had in his holy Church.

Many alas, ah ! how many, belong not to this Church, for they never heard of it. Others have not joined it, from utter inattention to its claims ; or because they have been influenced (by the prejudices of education, of associates, of misconception, or misrepresentation,) to prefer some other Church. The uninformed and the misinformed, are both entitled to our pity, for it becomes us to "have compassion on the ignorant," and on them whom we conceive to be out of the right way, for that we ourselves also are compassed with infirmity. Let us invoke, in their behalf, the light and the strength of the holy spirit of God, and let us endeavour to guide them, as there may be favourable opportunities, to the same pastures in which we are refreshed, and as we trust, growing up for heaven. Let us not presume to arraign their *motives*. On the contrary, let us hope, that their motives are such as will palliate what we conceive to be their errors, in the sight of him who knoweth our common frailty, who "remembereth that we are but dust." The question, whether *they* are Christians, or whether they can be saved, is such an one as the infallible God only can decide. Of course, we consider them to be in error. Our belonging to a different denomination of Christians is a tacit declaration to *that* effect. But if even the wicked are entitled to our compassion, our prayers, and our assistance, especially our assistance to bring them to their father's house, how much more may error of judgment claim our solicitude and efforts to have it corrected. A regard for truth, while it requires us to be steadfast in adhering to those *views* as to faith and order, doctrine and worship, which we believe to be scriptural, also makes it our duty to endeavour, (of course, discreetly and with good temper) to enlighten our fellow men, and to persuade them to act in conformity to their just convictions. May the holy spirit of God enlighten our minds to see the good and the right way, and enable us both to walk therein ourselves, and so to encourage and assist our brethren of mankind, that they also may be partakers of the hope and salvation of the gospel, which are in his holy Church, "built upon the foundation of the Apostles and prophets, Jesus Christ himself being the chief corner-stone."

FOR THE GOSPEL MESSENGER.

ST. CYPRIAN.

Translated from the French of SCHOELL.

THASCIUS CÆCILIVS CYPRIANUS was born in Africa, perhaps at Carthage. He was employed in teaching rhetoric, when, during the years 244, 245, and 246, a priest of Carthage by the name of Cæcilius, convinced him of the truth of Christianity. It was then, that through gratitude, he added the name of this priest, to the two others which he already bore. His erudition and zeal gained him, soon after baptism, the order of priest; the following year he was named Bishop of Carthage. The year 249 was distinguished by the persecution ordered by the emperor Decius. As it was principally directed against the leaders of the Church, the pagan populace of Carthage demanded, with brutal fury, that Cyprian should be thrown to the lions. The Bishop thought it his duty to remove himself from the rage of his enemies; he therefore remained concealed till the year 251. From the place of his retreat, he exhorted his flock to constancy. After the persecution had abated, there arose in the Church a very warm dispute on the question whether those should be again received into the bosom of the Church, who, instead of meriting the crown of martyrdom, had had the weakness to submit to some of the ceremonies, or had done some of the acts, with which the pagans were satisfied, because they considered them as a renunciation of Christianity. St. Cyprian, in accordance with the pope* St. Cornelius, advised them not to push their rigour too far against these unhappy penitents. Novatus, a priest of Carthage, who was the enemy of Cyprian, because this prelate had cited him before his tribunal on account of the corruption of his morals, and Novatianus, the opposer of St. Cornelius, refused to remain in communion with the apostates, and formed a schism, against which St. Cyprian did not cease to contend.

In 257 a new persecution of the Christians was ordered by Valerian. The proconsul of Africa was satisfied with exiling St. Cyprian to Curubis. The following year he was even permitted to reside in the country near Carthage. Meantime the proconsul, while he was sojourning at Utica, having received new orders, which did not allow him to follow his own discretion, ordered St. Cyprian to be brought to that city. The Bishop concealed himself, not because he wished to avoid martyrdom, which he said had been foretold to him in a dream, by God himself, but because he wished to die in the bosom of his flock. As soon as the proconsul had returned to Carthage, St. Cyprian left his retreat. He was beheaded the 14th of September, 258.

Fourteen works of St. Cyprian, and eighty-three letters, interesting in relation to ecclesiastical history, are still extant. One of the most important productions of St. Cyprian is his treatise on the *Unity of*

* I have here not ventured to deviate from my author, though it could easily be shown that the title of *pope* was not conferred on the Bishop of Rome, till long after this period, at least, Eusebius, who wrote half a century later, knew nothing, either of the title or dignity. *Hist. Eccl. lib. VII. cap. II.—Tr.*

the Church. Protestants regard him, if not as the author of this fundamental doctrine of the Catholic Church, at least as the one, who first developed it and gave it its systematic form.* They also reproach him for the excessive praise, which, according to them, he gives to good works and alms, especially in his treatise. *De opere et eleemosynis.* All parties agree, that St. Cyprian was pious and zealous for the maintenance of order and discipline in his Church. He was not distinguished as a *dogmatist*, or as an interpreter of the Holy Scriptures; his principal merit as a writer, consists in his morality. Lactantius, who had been professor of rhetoric, praises his style,† St. Jerome, his eloquence and clearness. The moderns have not confirmed this judgment in all its points; they find that St. Cyprian has the faults of his model Tertullian; that, like him, he wants simplicity. The personal consideration, which he acquired by his piety, by his zeal, and by the courage with which he died for the faith, have gained for him great authority in the Catholic Church; and he is one of those, who have fixed the dogmatic style, and the sacred phraseology, which is called *ecclesiastical latinity*. His reputation has caused many pieces subsequently to be forged in his name, which criticism has rejected as spurious; of this number are several pieces in verse. Among the letters of St. Cyprian, there are two of St. Cornelius, who was made Bishop of Rome in 251, and suffered martyrdom in 252; they relate to the affair of the Novatians. C. W.

SERMON V.

Colossians iv. 1.

"Masters give unto your Servants that which is just and equal, knowing that ye also have a Master in Heaven."

In the first and second discourse upon these words, was set forth the nature of that great and indispensable duty, which binds all Christian masters and mistresses, to bring up their slaves in the knowledge and fear of God.

In the third and fourth, was taken a short view of the principal advantages attending a due discharge of it, which were found to consist of such articles, as must necessarily promote our interest here, and our everlasting happiness hereafter; as it naturally tends to make them good servants, faithful to their trust, and honest and conscientious in the performance of their business. As it draws down the blessing of heaven upon our substance, and upon our own and their labours: and as it gives us the security of God himself, for the comfortable en-

* The high veneration, in which St. Cyprian is held by the most learned and pious clergy of the English Church, and the great regard paid by them to this very work, proves, that they do not take the view of it here attributed to Protestants.—*Tr.*

† Unus igitur præcipuus et clarus Cyprianus exst tit, quoniam et magnum sibi gloriam ex artis oratoriae professione quæsierat, et admodum mutta conscripsit ex suo genere miranda. Erat enim ingenio facili, copioso, suavi, et, quæ sermonis maxima est virtus, aperte, ut discernere nequeas utrumne ornatior in eloquendo, an facilius in explicando, an potentior in persuadendo fuerit. *Lact. Div. Inst. v. 1.*

joyment of all the necessities of life, if we thus, in the first place, seek to promote his kingdom and his righteousness.

In regard to spiritual blessings, it appeared, that our endeavours to instruct these poor creatures, causes us to increase in that knowledge of God, and of his son Jesus, whom he hath sent, which our Saviour hath assured us, is life eternal; that it keeps the plague of sin from our doors, and prevents the curse which always follows wickedness; that it helps us to an excellent plea in arrest of God's judgment, and hides a multitude of sins, and crowns all these blessings with eternal glories.

To these may be added, that exalted pleasure which arises in the mind, upon the performance of acts of humanity and benevolence, especially those of a durable nature, which bid fair for a perpetuity; bearing some resemblance to that of our kind Creator, when he took a review of every thing he had made, and behold it was very good; the comfortable testimony of a good conscience, witnessing the faithful discharge of that trust, our heavenly master had committed to us, according to the power and opportunity given; the assurance of God's favour and protection, and the continual prospect of a glorious futurity. All which are such noble encouragements, and firm supports under the greatest anxieties, and troubles incident to human nature, overbalancing the terrors of death itself, that the person who should grudge some time and pains to secure them, would well deserve to want them in his greatest need.

We come now to the consideration of the third point proposed, viz: the common excuses and objections which are made concerning this obligation of bringing up our slaves in the knowledge and fear of God.

1st. It is objected, that the making them Christians, only makes them more saucy and proud.

Ans. We ought, in charity, to suppose, that this common objection, arises rather from a want of consideration, than from any settled thought or design; and that such as make it, (which I am sorry to say are very many,) have taken it up hastily and upon trust, without ever considering the dreadful consequences flowing from it. It throws a heavy reproach upon our holy profession, and carries in it an insinuation the more dangerous, as coming out of our mouths. If we say that Christianity tends to make people worse, (which it must do, if it makes people more proud and saucy than they were before,) what may not heathens and infidels confidently report of it? The spies, who out of laziness and cowardice, brought up an evil report of the good land, were not only destroyed themselves, but all those likewise who gave credit to their words; and shall we not dread the like course of forfeiting our share in the heavenly Canaan, if we either spread abroad, or rashly believe such evil reports and notions of the way towards it? Objections of this sort may serve to justify us to unthinking mortals like ourselves, who may be glad either of excuse or example, to shelter their own negligence under. But before we admit them we ought seriously to examine, whether they will justify us before God, and whether upon weighing them in the balance of divine justice they shall not be found light and wanting.

But besides the great danger of urging or entertaining such a notion it is absolutely false and groundless. Look upon the great pattern of our holy religion in the person of our Lord and Saviour Jesus Christ; who, though he were a son, even the Son of God, yet learned he obedience, made himself of no reputation, took upon him the form of a servant; and though he were rich, yet for our sakes became so exceeding poor, that while the foxes had their holes, and the birds of the air their nests, he had not where to lay his head. So that his whole life, from his being laid in a manger to his being nailed to the cross, was one continued scene of lowliness and humiliation. Examine well his doctrine, and that of his holy apostles; hearken to him pronouncing blessings upon the poor in spirit, upon those that mourn, and upon the meek; declaring, that whosoever shall humble himself as a little child, the same shall be greatest in the kingdom of heaven; exhorting all his disciples to learn of him for he was meek and lowly of heart. Listen to St. Peter, exhorting Christians to be clothed with humility; because God resisteth the proud, and giveth grace unto the humble. Hear St. Paul in particular, (who speaks as if he had this very objection in his view) commanding Timothy to teach and exhort these things, viz: "let as many servants as are under the yoke, count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed. And they that have believing masters, let them not despise them, because they are brethren; but rather do service because they are faithful, and beloved, partaking of the benefit," and say whether any thing can be insinuated more falsely and wickedly, than that the making any one a Christian can possibly make him proud or saucy?

We see then, my brethren, the fault does not consist in the religion but in the want of it; and must be owing entirely to other causes, not to any defect in the doctrines or examples recorded in the holy Scriptures.

Such, therefore, as cherish this objection, and think there is something in it must needs have very undue notions of the religion they profess, and do not sufficiently distinguish between being baptized and being made Christians in fact and deed. For though both tend to the same purpose, viz: the salvation of souls through faith in Christ; yet they may in effect be very different things. A person who has been duly baptized, may yet perish eternally; but a Christian, in fact and deed, by which I mean one who to baptism adds faith, practice and perseverance, can never perish. And though none can become members of Christ's Church, or be admitted into the glorious privileges of the gospel without entering in by the door of baptism, where it may be had; yet a person may be brought into Christ's fold through that door, who, by staying out of it, or breaking through the fences of that inclosure may be forever shut out from the presence of God in his glory. So that the difference between being baptized and being made Christians, in truth and fact, may really be as wide as is the distance between heaven and hell. Nor indeed, is it much to be wondered at, that these poor ignorant creatures, who are guided more by their eyes than by reason or reflection, should fancy baptism, and going to Church

now and then is enough to bring them to heaven, without ever thinking of the practice of humility, sobriety, fidelity, and the like duties, when they see numbers of white people who call themselves Christians, setting up a title to eternal happiness, and laying claim to the endless glories of heaven, upon no better foundation than baptism and outward profession, while the general course of their lives runs quite contrary; especially when no pains are taken to set them right by proper instruction, and honestly telling them, that such people as have made a solemn vow at their baptism to renounce sin, the world and the devil, and to serve God all the days of their life, and yet neglect performing it, are really in a very bad way; for that, unless persons endeavour to live up to the rules of their profession, they are so far from being Christians indeed, that they only deceive themselves and mislead others; and that Christ will not own any such to be his, or show any mercy to them at the great day of judgment, unless they repent and amend, and live according to his laws.

But if this objection were to be stated in its proper terms, stripped of all the gloss and disguise which self-deceit puts upon it, and laid down as it really is at the bottom of our hearts; buried under heaps of fair pretences, it is more than probable it would be found to stand thus. We are afraid of putting our slaves in the way to serve God, and to reverence him, for fear they should be wanting in some respect and reverence for us. Should we teach them that God is to be obeyed rather than man, they might upon particular occasions, take it in their heads to call our commands in question, or should we instruct them, that there is a God in heaven to be worshipped, who is our master as well as theirs, and their father and maker as well as ours, they will no longer perhaps look upon us as gods upon earth; nay, will think us no better than their fellow-servants to that great master who is over all; or at most, than elder children of their father which is in heaven, and will behave towards us accordingly. Give me leave here, my brethren, to put a parallel case. Suppose an overseer at one of your quarters, should set up for master and proprietor among your slaves, and teach them no respect or obedience to you in person, for fear as he should pretend, that they would not be obedient or respectful enough to him, if they should once know, that he was only an upper servant. What notion would you entertain of such a man? Or say, honestly, would you think him an overseer fit to be employed? I dare affirm you would not. You would think him a proud saucy creature, and lay all the disrespect and insults you might happen to meet with from your slaves to his charge, who industriously kept them ignorant of their duty to you; and would turn him off with the disgrace he deserved. Should we then, my brethren, so judge in a point wherein our own honour seems to be concerned, and shall the Almighty be quite regardless of what relates to his honour and worship? Hath he not revealed himself to us, under the notion of a jealous God, and declared expressly, them that honour me, I will honour, and they that despise me, shall be lightly esteemed? Let us then take heed, lest the objection return with double force upon ourselves, and the charge of pride and haughti-

ness fall heavy where it is most due ; namely, upon such as make and cherish such idle objections to the dishonour of Christ, and the discredit of those holy laws, to which we profess an obedience we are far from paying.

But supposing, what is very probable, that some slaves upon being baptized, have actually grown proud and saucy. The objection in that case must run thus. Having got a notion that baptism entitled them to great privileges, and having no knowledge of the true nature of those privileges, which are really spiritual, and do chiefly belong to a future state ; and imagining they had a right to them in this life, they had taken greater liberties than they ought to have done upon that mistake ; and this notion prevailing in general among the negroes, makes it unadvisable to permit their being baptized, lest they should grow mutinous and ungovernable upon account of it. This is the only view in which this objection can appear with any show of reason ; and as such furnishes the strongest argument in favour of the obligation I would now enforce, viz : the necessity of instructing them in the principles of Christianity, and bringing them up in the knowledge and fear of God ; since it is only their want of that instruction which gives them such wrong notions of the faith they profess in baptism ; and this owing to nothing but the want of care in their owners to have them better taught.

Since, therefore, this objection is so weak and trifling, as well as false at the bottom, let us throw it aside with all the foolish pride and self-deceit which attend it ; and labour faithfully and earnestly for their conversion and instruction, that they may be meek and humble indeed : for it seems plainly demonstrable, that these poor creatures will generally prove grateful and obedient, in proportion to the benefit received from us ; that is, in short, according to the progress they make in Christian knowledge, and the pains taken in teaching them.

2dly. It is objected, they are such stubborn creatures, there is no dealing with them.

Answer. Supposing this to be true of most of them (which I believe will scarcely be insisted on,) may it not fairly be asked, whence doth this stubbornness proceed ? Is it from nature ? That cannot be : for I think it is generally acknowledged that new negroes, or those born in and imported from the coast of Guinea, prove the best and most tractable servants. Is it then from education ? for one or the other it must proceed from. But pray who had the care of bringing up those that were born here ? Was it not yourselves ? And might not an early care, of instilling good principles into them when young, have prevented much of that stubbornness and untractableness you complain of in country-born negroes ? These, you cry out, are wickedder than the others ; and pray, where did they learn that wickedness ? Was it not among ourselves ? For those who come immediately from their own country, you say, have more simplicity and honesty. A sad reproach to a Christian people indeed ! that such poor ignorant heathens shall bring better morals and dispositions from home with them, than they can learn, or actually do contract amongst us !

Let us, therefore, my brethren, be ashamed of such objections, as lay us open to reflections of this nature ; and rather strive to bend their

stubbornness, and soften their tempers, by bringing them under subjection to the laws of the gospel; and to infuse that mildness and gentleness into their dispositions, which the doctrine of Christ never fails to produce in such as, through the grace and blessing of Almighty God, are prevailed upon heartily and sincerely to receive it.



ON CHURCH MUSIC.

From the Churchman.

"A course of instruction commenced in New-York, at the time specified, (to wit, the 14th of October,) has been continued without intermission up to the present period. The number of children attending at the different stations is over one thousand; that of adults about five hundred." * "Upon this occasion, I was present, and witnessed the result. I went away satisfied that it is entirely within the reach of plain people, having no great pretensions to musical skill or vocal powers, to sing so as to please others as well as themselves. I was satisfied of another thing, that a great deal of what we hear concerning the mysteries of music, and the difficulties in the way of obtaining even a tolerable proficiency in the knowledge of it, is mere fustian and romance." *

* "You have no doubt witnessed the anniversaries of our Sunday Schools, and have heard the children of our Communion while singing God's praise upon those occasions: and if you have any melody in your soul, you have been moved even to tears at the sound of their thousand infant voices ascending even discordantly to the throne of their common Father. How would you be moved, and what would be the state of your feelings at the spectacle of our thousands of Sunday School children sending up to the great God and Father of all one *harmonious and melodious* song of praise. Nothing is wanting to realize such a scene but the support and countenance of the Episcopal community." * * *

"Arrangements having been made," says a circular, "for providing a course of instruction in sacred music, for the benefit of all persons, (whether children or adults) in connexion with our Churches or Sunday Schools. * * "Nothing is asked at your hands, but the *punctual and regular attendance* of your children. The object needs no recommendation. It is simply to instruct your offspring in the elements, and train them in the practice, of sacred music. The power of music over the human heart is too universally known and felt, even to permit it to be an object of indifference. The only thing to be considered is, how to impart a knowledge of the science so as to render it subservient to the best interests of the human family.

It is most important, then, when viewed as an auxiliary in the worship of God; it affords a ready and a delightful utterance to our devotional feelings, and in the practice of it, the hearts of your children will be most powerfully drawn to the love and practice of holiness.

It will serve to occupy the vacant and listless hour—to express innocently and happily the lively and buoyant feelings of childhood and youth—and in the family circle, it may afford, through your children, rest and refreshment to your own minds, when wearied with the cares

and labours of life; and thus beguile many a painful moment otherwise devoted to grief and despondency.

The practice of music promotes health and has a favourable influence upon the mental powers. It trains the mind to habits of order and union, and habits thus acquired must necessarily influence the whole conduct.

It improves the heart, by softening the character, elevating the feelings, and ennobling the affections. And the child subjected to its kindly influences will return to the bosom of its family in all respects better prepared for the proper discharge of the social duties of life.

Such are the considerations that have moved the Sunday School teachers of your children and others of our congregations to address you. And by such considerations they hope to obtain your co-operation in the enterprise, by causing your children to be sent regularly and punctually to any of the stations which you may think most convenient."

ON FORMS OF PRAYER.

Extract from an article in the *Churchman*, on Dr. Porter's work on Homiletics Preaching, and Public Prayer.

"But extempore prayer is more fervent. Respectfully, but firmly, I deny the Doctor's position altogether. I have tried both kinds of praying for years, and am now perfectly satisfied that fervency in public, is much more compatible with the use of a liturgy. Why? For this reason, if for no other. I never heard such captious critics as Congregationalists are of prayers. A good prayer as it is called, and sometimes an eloquent prayer, is complimented even more than a good or eloquent sermon. Now humanity is humanity the world over, sanctified or unsanctified. I know that the dread of such criticism must embarrass and hamper a man sadly, be he ever so good. He will think of his audience, he will strive to please them, he will fear them. But put a liturgy before me. I have no efforts at fine composition to make, no carping censure to dread, no apprehended blunders to give me tremors. I have only to throw my whole heart into the words I see, and let them be pinions as it were, to waft my thoughts and desires to a better world. O how much easier and more comfortable! Especially when I know that my thoughts and desires are ascending to a region where 'my best friends, my kindred dwell,' whose souls once soared heavenward by the same means. Dr. P. knows not the hallowed and inspiring associations which cluster round a liturgy, used by the good for centuries, or he would rejoice to have one, which the venerated dead have rejoiced in before him."

Duty of supporting the Ministry.—A striking thought.—Were the Saviour himself, personally in destitute circumstance, to visit a congregation, would they not be able and willing to support him one year? Would they not set themselves to contrive ways and means, to accomplish the object, and exert all their faculties till the work was done? And would not the poorest of our Churches be likely to succeed in an object so important? But such exertions, if now made for the advancement of the cause of Christ, will, in the great day of accounts, be considered as having been done to himself.—*Christian Watchman*.

RAINY SUNDAYS.

From the Churchman.

Every body knows what a rainy Sunday is. It is, to a great many persons the most gloomy day in the whole year. To many, Sunday is a weary day, let it be clear or stormy: but I would gladly believe, that to many more it is a day of happiness and holy rest. I have two accounts to give of the way in which a rainy Sunday was passed, and none of the readers of this Magazine are too small, I think, to observe the difference.

Richard and Susan were down stairs early in the morning, to have their breakfast and go to Sunday School. They both observed it was raining, but nothing was said about staying at home on account of it. They had only belonged to the school two Sundays, and as on both of them the weather had been clear, they could not tell whether their mother would allow them to go this day in the rain, or not. However, just as Susan was putting on her over-shoes, their mother came into the room.

"You need not put on those shoes, Susan," said she, "it is too wet for you to go to Sunday School." "Do you think so, mamma?" said Susan—"you know I went to school yesterday when it rained." "I know you did, my dear; but going to school in the week is a very different thing from going on Sunday." "How is it different, mamma? it is a shorter walk to Sunday School," said Richard. "Yes, it is shorter, I know; but I am not going to have Susan's new dress and bonnet spoiled, by tramping along the street in the rain, nor your new clothes neither, Richard." "Mamma, I will wear my school bonnet and a calico frock, if you will let me go," exclaimed Susan earnestly. "And I will wear my every-day clothes, mamma," added Richard. "Let me hear no more, children," said the mother, sternly; "do you think I am going to send my family out on Sunday, dressed like the poorest children in the school? a pretty sight it would be, truly!"

The disappointed brother and sister were silent. What they might have said to their mother, that was improper, I cannot tell, if they had not both remembered the commandment which says, "honour thy father and thy mother." They had the ten commandments for their lesson that morning, and this one of course, was fresh in their memories. When their mother had left the room, they consoled themselves with hearing each other their lessons, which they knew perfectly.

"We shall go to Church, any how, sister," said Richard, "for father and mother have gone every Sunday now for three or four weeks." "No, brother," said Susan, mournfully, "they have only gone when the weather has been clear: one Sunday it rained, and they stayed at home: but let us beg them to go this morning."

So, when their parents came into the parlour, Richard and Susan both asked them, to let them go to Church with them.

"To Church!" exclaimed Mr. S—. "Why you must be crazy, Dick." "No, father—but sister and I want to go very much, and we thought if you would take me under your umbrella, and mother would

take Susan under hers, we could go very nicely." "No, no, my son; content yourself at home to-day. These Sunday Schools have put strange notions into your head; Church is the very worst place you could go to, in wet weather; you sit there a couple of hours or more, with damp feet, breathing a damp atmosphere; it's enough to kill you!" "But, father, we have over-shoes that we can take off, when we get to our pew, and the fires are always made in the Church on Saturday night, to keep it from being damp." "There, Richard, that will do," said his mother; "I do not like to hear children attempt to argue with their parents. We are not going out to-day, and that is sufficient."

I need not say what a long and dreary day this was to Richard and Susan. Their parents who were not religious, took no pains to give them suitable books to read, and their short attendance at the Sunday School had only been enough to teach them that they were not spending Sunday properly, without knowing exactly how they ought to spend it. They did read the Bible part of the time, but as they were left to do as they pleased, it is not much wonder that in the afternoon they read some of their usual story-books.

I was only going to speak of Sunday, but I believe I had better mention, that on Monday morning, as the storm continued, the children expected a holyday: but their mother told them, directly after breakfast, to get ready for school, and to wrap up well for they had a long walk.

"I cannot afford to pay for your education," said she, "and then allow you to stay at home for trifles."

So the over-shoes were put on, and the common clothes, and the children set off obediently. Richard could not help saying as they went along, "I wonder why mother thinks so much more of what we learn at the day-school, than of what we learn at the Sunday School; I think we learn better things at Sunday School, for they teach us there about our souls." "I don't know," replied Susan with a sigh, "but perhaps mother does not think about our souls; I never heard her speak of them."

At dinner time their father came in late. "What has detained you so, my dear?" asked Mrs. S. "I have been very busy all the morning," replied her husband, "and now I must just swallow a mouthful or two, and be off again: I have been down on the wharf the whole morning in the rain, and I'm wet to the skin." "Do, my dear, change your dress before you go out again; I'm afraid you will take cold." "O no, no; I have not a moment's time—I think I shall make money by what I am doing to-day—I must run the risk of taking cold;" and as soon as he had eaten a hasty dinner, he went down to the wharf again, though it rained harder than ever.

In the afternoon Susan said to Richard, (for they did not dare to make their remarks to their mother,) "don't you think, father will take more cold to-day while he is out in the rain, than he would have done yesterday in the warm Church?" "Yes," said Richard, "I do so; but I suppose, father would rather make money than go to Church." "I suspect he would," said Susan.

* * *

POETRY.

"ADAM WHERE ART THOU?"

Genesis iii. 9.

The following lines are from the "Incarnation and other Poems," by Thomas Ragg, a converted infidel and working mechanic. We copy it from a late London paper received at this office.—NEW YORK OBSERVER.

Adam, where art thou? monarch, where?
 It is thy Maker calls;
 What means that look of wild despair?
 What anguish now enthalls?
 Why in the wood's embowering shade,
 Dost thou attempt to hide,
 From him whose hand thy kingdom made,
 And all thy wants supplied?
 Go hide again, thou fallen one,
 The crown has left thy brow;
 Thy robe of purity is gone,
 And thou art naked now.

Adam, where art thou? monarch, where?
 Assert thy high command?
 Call forth the tiger from his lair,
 To lick thy kingly hand;
 Control the air, control the earth,
 Control the foaming sea;
 They own no more thy heavenly birth,
 Or heaven-stamped royalty.
 The brutes no longer will caress,
 But share with thee thy reign;
 For the sceptre of thy righteousness,
 Thy hands have snapped in twain.

Adam, where art thou? monarch, where?
 Thou wondrous thing of clay;
 Ah! let the earth-worm now declare,
 Who claims thee as his prey;
 Thy mother, O thou mighty one,
 For thee re-opes her womb;
 Thou to the narrow house art gone,
 Thy kingdom is thy tomb;
 The truth from Godhead's lips that came,
 There in thy darkness learn;
 Of dust was formed thy beauteous frame,
 And shall to dust return.

Adam, where art thou? where! ah where?
 Behold him raised above,
 An everlasting life to share,
 In the bright world of love.
 The hand he once 'gainst heaven could raise,
 Another sceptre holds;
 His brows, where new-born glories blaze,
 Another crown enfolds.
 Another robe's slung over him,
 More fair than was his own;
 And with the fire-tongued seraphim,
 He dwells before the throne.

But whence could such a change proceed?
 What power could raise him there?
 So late by God's own voice decreed
 Transgression's curse to bear.
 Hark! hark! he tells—a harp well strung,
 His grateful arms embrace:
 Salvation is his deathless song,
 And grace abounding grace;
 And sounds through all the upper sky,
 And strain with wonders rife,
 That life hath given itself to die,
 To bring death back to life.

RELIGIOUS INTELLIGENCE.

Diocesan Convention.—The 46th Annual Convention of the Protestant Episcopal Church in the Diocese of South-Carolina, met on the 5th ult. There were present, the Bishop, 23 Priests, 3 Deacons, and 19 Lay-delegates from 13 parishes. Two new Churches were admitted into union with the Convention, viz: St. Peter's Church, Charleston, and Trinity Church, Society Hill. The Rev. Mr. Gadsden, Rector of St. Paul's Parish, preached at the opening of the Convention, and the Rev. Mr. Walker, Rector of St. Helena Parish, Beaufort, on the following day.

The following appointments were made: the *Standing Committee* for the ensuing year, are the Rev. Dr. Gadsden, the Rev. Mr. Gervais, the Rev. Dr. Dalcho, the Rev. Allston Gibbes, the Rev. Mr. Hanckel, Mr. David Alexander, Mr. Thomas Lowndes, Mr. James Jervey, Major Wragg, and Mr. Joshua W. Toomer. *Delegates to the General Convention*, the Rev. Dr. Gadsden, the Rev. Mr. Thomas, the Rev. Mr. Taylor, the Rev. Mr. Hanckel, Mr. William Heyward, Mr. Thomas Lowndes, Mr. John Potter, and Major Wragg. The Bishop's Address will be found in our present number. Committees were appointed "to take into consideration the subject of the religious instruction of our slave population;" and "the subject of the Bishop's Permanent and Common fund; and to report to the next Convention.

The Committee on the Theological Seminary, in their report state that \$484 had been contributed from this diocese, during the year to its annual income, and offered the following resolutions which were unanimously adopted:

1. That the communicants in our Diocese, who have not yet contributed to meet the deficiency in the annual income of the Seminary, be requested to transmit such amount as they can spare, to the Chairman of this Committee, (the Rev. Dr. Gadsden,) to be by him forwarded to the Treasurer of the Seminary.
2. That the Bishop Bowen Scholarship be recommended to the patronage of the members of our Church in this diocese, so that the requisite amount to render it available may be obtained as soon as possible.
3. That we contemplate with devout gratitude and gladness, the circumstances under which our Theological Seminary has been planted.

and has grown, and its present condition and prospects; and as we regard its success as the fruit of prayer and faith, and honest and persevering effort, so we commend it to the constant prayers, and vigilance, and affections, and services of the whole Church."

The Resolutions submitted by the last General Convention, to the several Diocesan Conventions, were taken up, and the 1st and 3d, were unanimously concurred in: the 2d Resolution was not acted upon. The first and third are as follows:

1. Resolved, the House of Clerical and Lay-Deputies concurring, that it be made known to the several Diocesan Conventions, that it is hereby proposed for adoption at the next General Convention, to insert the following Rubric after the "Prayer to be used at the meetings of Convention:" "During the period of the session of any General or Diocesan Convention, the above Prayer may be used by all congregations of this Church, or of the Diocese concerned; the clause '*here assembled in thy name and presence,*' being changed to '*now assembled in thy name and presence;*' and the clause '*govern us in our present work*' to '*govern them in their present work.*'"

Resolved, the House of Clerical and Lay-Deputies concurring, that it be made known to the several Diocesan Conventions, that it is hereby proposed for adoption at the next General Convention, to insert the said Prayer and Rubric at the end of the "Prayers upon several occasions, to be used before the two final prayers of morning and evening service." (See Journal of the General Convention, 1832. pp. 92 and 57.)

3. Resolved, the House of Clerical and Lay-Deputies concurring, that it be made known to the Conventions of the several Dioceses, that it is hereby proposed to alter the last Rubric before the Communion Service, by substituting the word "*right,*" for the word "*north.*" (See Journal of General Convention, 1832. pp. 93 and 94.)

The next stated meeting of the Convention of this Diocese will be held on the Wednesday, next preceeding Ash-Wednesday, in 1835.

Society for the Advancement of Christianity in South-Carolina.—The Anniversary meeting was held on the 4th of February, being the day preceding the annual meeting of the Diocesan Convention, after Divine service and a Sermon from the Rev. Mr. Philips, Rector of Grace Church, Camden, the Annual Report was read, and the officers of last year re-elected, with the exception of Mr. J. W. Mitchell, elected in the place of Mr. R. J. Turnbull deceased.

Diocesan Sunday School Society.—The Anniversary meeting was held on the 10th of February, (being the Monday succeeding the annual meeting of the Convention of the Diocese,) in St. Stephen's Chapel. The Report was read and ordered to be printed. It is an interesting document embodying the reports of the auxiliary Societies and Schools. We regret to notice that a few of the schools have not connected themselves with the general society. Addresses were made suggested by the report in which the speakers impressively adverted to

the responsibility of Sunday School teachers and the necessity of their hearts being engaged. The officers as usual were elected.

Sunday School Society of St. Philip's Church.—The Annual meeting was held at their house on Monday the 3d, (the 2d of February, the festival of the presentation of our Lord in the temple, their anniversary, falling on Sunday.) An interesting report was read and ordered to be transmitted to the "Diocesan Sunday School Society." It especially adverts to the advantages of the "Sunday School House," as promoting the prosperity of the schools, and furnishing accommodation for the Parish Library, and for a Classical and Christian School held on the week days.

Missionary Lectures.—The first lecture was at St. Stephen's Chapel on the 13th of February. It was well attended by the ladies and the collection amounted to \$28. The next lecture will be on the first Thursday in March.

Domestic and Foreign Missionary Society of the P. E. Church.—The "Record" for January, contains an interesting article on the obligation resting on Christians, to propagate their holy faith, and encouraging articles of intelligence from Greece, Green Bay, and stations in our own country. An American naval officer from Athens, writes, "amidst all the wonders of the place, calling forth constantly the admiration of travellers, decidedly the greatest work that has ever been accomplished in Greece, is the sublime moral spectacle exhibited in the schools." * * * "The amount of good which has been, and will be done by them, is incalculable." There are 300 pupils, and the number is increasing. At Green Bay we learn there are 103 children in the school. "The Scriptures are much read by the various classes during school hours; and the Psalms are recited every morning and evening, and the responses made by a portion of the children. The teachers give religious instruction to the children one afternoon in each week; and this is also done by myself every Sunday evening. The number of full blood Menominee or Chippewa children at the school is small; but a large portion of the scholars are connected with those tribes. There was a propriety in admitting the latter class, inasmuch as they have much intercourse with, and exert much influence upon the Menominees and Chippewas, and as without their attendance at the school, that of Indian children could not be looked for."

A letter from Florida, says, "we feel justified in saying the public sentiment is much more in favour of the ministrations of an Episcopal clergyman than any other. Our vestry would feel their exertions stimulated in a great degree for the building of a Church edifice, could we succeed in obtaining some one to break the bread of eternal life. Any clergyman sent by the Society, would receive all that Christian courtesy and genuine hospitality, that is calculated to cheer and gratify the feelings of a stranger; and what would be more worthy of his consideration, he would doubtless receive souls for his hire."

The Treasurer reports money received from twelve dioceses, but not a cent, (we lament to observe,) from South-Carolina.

The "Record," for February, in a letter from the Missionary at Pensacola, says, "meetings of the wardens and vestry were soon held, and all the attested *claims and judgments of Court against the Church* were presented, and after a full examination, on the 15th inst. a satisfactory *settlement of the whole was effected, and the certificate of the Clerk of the Court, and the receipts of all the creditors* to that effect were obtained and recorded. The whole amount of claims, with interest, was \$2274 84; this sum was reduced, according to the pledge last year given, to \$1780; and for this latter sum, a full release was effected. Accordingly, I gave a check for the \$1291 63, deposited for that purpose in the United States Bank; \$300 were collected here; and for the remaining \$130 57, I have drawn on the Treasurer Mr. Robins. according to my instructions. Thus, at length, has this troublesome and long-embarrassing business been settled, and the Church edifice at Pensacola, released; and great is the joy excited on this account among all the friends of the Church here." * * * "Our Church is the only Protestant place of worship now opened here; consequently among Protestants, the whole ground is before us. Singular is the fact, when I arrived here, there had been no kind of Protestant worship and preaching for *more than four months*. The saving of this Church edifice then, and, in a measure, the whole Protestant cause in this place, was a most timely effort, and it bids fair, to be the means of immense good."

It contains also this interesting anecdote: "a few days ago, an individual, coarsely but respectably clad, and bearing every appearance of a *hard-working* man, called at the Society's room, and placed one dollar and twenty-five cents on the Secretary's table. On being asked his reason for so doing, he replied, 'Sir, this is my first earnings in America, and I wish to give it to the Missionary cause.'

This individual, we learned, had recently emigrated to this country from Wales. While in England, he had been one of the contributors of a penny a week to the Church Missionary Society, and by the reading of its Quarterly papers, had become deeply interested in the cause in which that Institution is engaged."

Mission to Green Bay.—From the report of the Indian agent at Green Bay, made to the Secretary of War, it appears that there are one hundred and ten scholars at the Protestant Episcopal establishment at that place. These are instructed in the alphabet, spelling, reading, writing, arithmetic, and geography. It is contemplated to set apart a portion of each week, to give to the boys a knowledge of farming and the mechanic arts; and to the girls, of housewifery. The young men, on leaving the school, are employed as clerks in stores, or in the Indian trade. If they were acquainted with some branch of mechanism, they could obtain a more permanent and respectable support. The proficiency, health, good order, and cleanliness of the children are highly commended.—*Gambier Observer*.

Love of the Church.—Bishop Otey in his address at Philadelphia, says, "in my journey to this place, I met with a lady who is a communicant in the Church, and whom adversity has led to seek a home

in the west. She was reared in affluence, but misfortune knocked away one after another, her worldly props, and she was led in the school of affliction, to set her affections on a better world. When I saw her she spoke of other and better days which had passed: and she spoke without emotion; but when she reverted to her deprivation of Church privileges, and looked at her children—children of an ungodly father, children robbed of the pious example which a father ought to give, the big tears coursed each other fast down her cheeks, she remembered Zion and she wept: (Sir! I wept myself:) and she begged that her children might be consecrated to God in holy baptism. With this incident I wish those present to connect the great probability that their posterity, or a portion of them, may in a few years become residents of the west, and be called to mourn over the deprivation of gospel blessings and gospel privileges. I wish them to think of the darkness that gathers round a bereaved home, when there is no messenger of the gospel of peace to enter in and speak words of comfort to ease the anguish of the rifled and agonized heart. They will then give for the sake of their children, independently of the obligation resting upon all Christians to endeavour to spread abroad a knowledge of the truth. Finally, I say, help us now, and in a few years we will repay you seven-fold."



NEW PUBLICATIONS.

Prospectus of the Episcopal School of North-Carolina, near the City of Raleigh.—It is an interesting sign of the times, that school-masters and mistresses, or rather parents and guardians, by whom the former are effectually regulated, are bestowing increased attention on the subject of *Christian* education. Moral and religious culture is, of course, the great object of the pastoral and the Sunday School, as it ought to be in the parental and common school. But too few parents realize their obligation to "bring up their children in the nurture and admonition of the Lord," and sponsors, though they are solemnly pledged to do so, are too little solicitous and engaged in this important concern, if they are not utterly neglectful of it. With respect to school-masters and mistresses, they seem generally, (we know there are honourable exceptions, especially among female teachers,) to busy themselves exclusively with the intellect and outward deportment, leaving the affections to take care of themselves, and indeed many teachers scrupulously avoid even a hint on the subject of religion, and too often foster rather than suppress such evil propensities of human nature as pride, ambition, contempt of inferiors, envy of superiors, and the like. It is obvious that in the formation of the character of the rising generation, much *must* depend on the example, and the nature, and the lessons of their teachers, with whom they pass so many hours, and to whom they naturally look up as guides. We are thankful and glad, that some parents are beginning to take proper views on this subject, that the Christian public, have been appealed to, in relation to it, by Bishops, Priests, Deacons, and pious laymen and laywomen, (we allude particularly to Mrs. Caroline Fry's admirable work "*Scripture Principles of Education*,") and that some schools have been instituted with express reference to the point. In Europe there are schools of every grade from the dame school to the university in which the Christian religion is a study on which special attention is bestowed. There are *some* such in our

country. May their number be multiplied more and more. "The Episcopal School of North Carolina," in its general features resembles the successful "Christian Institute," at Flushing, New-York. It appears to us, however, to contemplate a more constant supervision of the pupils, than the former does. "The students will at all times, both day and night, in the study room, and on the play-ground, be under the inspection and control of their teachers." As to the expediency of this constant watching, the boy knowing that he is so watched, admitting it to be practicable, we have serious doubts. The School is instituted by the "Diocesan Convention," the Bishop is Chairman of the School Committee, which consists of able and devoted clergymen and laymen, and the Rector has a high reputation. We need not say we wish it the fullest success. The following extracts will interest our readers: "That every school aiming to fit youth for the duties of life, should provide for a thorough training in classical and other secular learning, will be admitted by all; and such provision will certainly be made by the Episcopal school. But to prepare them, both for the present life and for that which is to come, instruction must manifestly be *religious* as well as secular. Hence, we propose to secure for our pupils the means of becoming good men and pious Christians. Throughout the whole course, secular and religious instruction will, so far as practicable, be blended. From the smallest boy to the most advanced student, instruction in religion will form as regular a part of his education, as instruction in mathematics, or in the classics. In this manner, it will be the aim of the school to make the religious knowledge of the pupils keep pace with their other knowledge; so that by the time their secular education is completed, they may be well grounded in the principles of the gospel, and in the doctrines, discipline and worship of the Church." * * * "In the proposed school, the moral habits and manners of the pupils, will be considered an *important* part of education. And to guard and improve these, by a constant supervision of the pupils—by a familiar and affectionate intercourse with them—by keeping them from the common temptations to vice—by forbidding them to go from the school grounds, unless in company with a teacher, or by express permission—by filling up *all their time* with study and exercise—by denying them the use of money for improper purposes—and by checking the earliest indications of any vicious habits—will be a paramount object with the Rector and other teachers. On these means, under the Divine blessing, they will rely for counteracting evil propensities, and reclaiming offending pupils." * * * "Instruction therefore, in classical and other learning; the inculcation of the principles and duties of the Christian religion; a parental supervision of the moral habits and manners of the pupils; the preservation of their health and a systematic discipline of the mind; *these*, are the purposes which the Episcopal School will, under the blessing of God, endeavour to effect for all those who may be entrusted to its care." * * * "*Religious Studies.*—Regular and systematic instruction will be given in the HOLY SCRIPTURES; in natural theology, moral philosophy, the evidences of revealed religion, the history of the Church, the doctrines discipline and worship of the Protestant Episcopal Church. The students, in company with their teachers, will also regularly attend public worship, in Christ Church, Raleigh; except such of the day scholars as may be required by their parents to go with them to other places of worship." * * * "Each student must be provided with a copy of the Holy Scriptures, and of the Book of Common Prayer."

The annual charge for board and tuition is \$175.

The office of a Bishop: a Sermon, preached in Christ Church, Philadelphia, January 14, 1834, at the consecration of the Right Rev James Hervey Otey, D. D. Bishop of the Diocese of Tennessee; by George Washington Doane, D. D. Bishop of the Diocese of New-Jersey. Printed by request.—The text is 2 Timothy, iv. 1-5. In the exordium we read, "here are we, three thousand miles beyond what was then deemed 'the utmost bounds of the West,' rejoicing in the blessed shadow of the Church which Apostles' planted, the letters which Paul wrote are before us, as fresh, and as instinct with fire from heaven, as when they first fell from his inspired pen, the office which Timothy, by the laying on of Paul's hands, held and exercised, is transmitted, in an unbroken line, entire and perfect, to our time, and when, from a thousand miles still farther west, a presbyter, such as Paul sent for to Ephesus, is commended to us by the Church, to receive the authority which Titus

had in Crete, 'to set in order the things that are wanting, and to ordain elders in every city,' we find in the letter which Paul wrote, from Nero's prison in Rome, to Timothy at Ephesus, the warrant of our office, and the theme of our exhortation."

Episcopacy a divine ordinance.—"Who with these examples before him, will believe that in any thing connected with the organization of the Church, the Apostles acted without the spirit? 'Wherefore let us not fear,' with matchless Richard Hooker, 'to be herein bold and peremptory, that if any thing in the Church's government, surely the first institution of Bishops was from heaven, was even of God: the Holy Ghost was the author of it.' If it, indeed, be so—let the question be well weighed, with due regard of all the consequences which it involves! if it, indeed, be so, who else but God could change it? And who can show the record that God ever did? So far from it, there never was, for fifteen hundred years, the shadow of a claim that it was so. 'We require you to find,' says Richard Hooker, a challenge which has remained two hundred years unanswered, 'we require you to find out but one Church upon the face of the whole earth, that hath not been ordered by Episcopal regiment since the time that the blessed Apostles were here conversant.' And, though departures from it since the time of which he spoke have been but too frequent and too great, 'Episcopal regiment,' is still maintained as Christ's ordinance for the perpetuation and government of his Church, and is received as such, by *eleven twelfths* of the whole Christian world."

Episcopacy promotes sound doctrine.—"Is there a fable so absurd or monstrous that it does not somewhere find acceptance among Christians—the wild reveries of Campbellism, the fooleries of the 'Tongues,' the golden book of Mormon? Are not ears that itch for the beguiling artifices of popular preaching, so called, continual temptations to injury and error, leading men astray from the true objects of public worship, creating a distaste for sound instruction and practical religion, seducing some away from the fold of the Church, and others to stray from pastor to pastor, dividing families, disturbing parishes, destroying Christian unity and love? And are not the teachers which men thus heap to themselves, 'teachers after their own lusts,' prophets of 'smooth things,' prophesying deceits, who magnify a boasted liberality, too often at the expense of order and uniformity, if not of truth and principle, who become 'all things to all men,' in a sense which St. Paul never had in contemplation? For such misrule, confusion, and corruption of the truth, what is the proper remedy? With men so drawn from their duty and their happiness, what influence shall prevail? In a time so pregnant with evil, what shall be our resort? To the prescription, I reply, which St. Paul adopted. Send Timothy, send Titus to them, to 'charge some that they teach no other doctrine,' 'him that is an heretic, after the second admonition, to reject,' to 'strengthen the things which remain,' to supply and set in order what is wanting.' In other words, restore the Apostolic doctrine. Reorganize the Apostolic institution."

"What, then, I shall be asked, is there some charm in this Episcopacy that is to work these wonders? Yes, I reply, the sovereign charm of right reason, due authority, and the divine blessing." * * * "Will he not bless his own institutions? Or, can they who depart from his institutions expect his blessing? Abana and Pharpar, though rivers, are not the river of Jordan. The opinion of the most learned member of the bar, is not the decisive sentence of the Judge. The holiest of men can have no authority to represent God unless 'called of God, as was Aaron;' and of course cannot convey the blessing which Aaron was appointed to convey. Yes, could I swell my voice, till it should reach from Canada to Mexico, and from the Atlantic to the Pacific shore, it should be lifted up to entreat of all who heard it, to seek with their whole heart the gospel of Christ, in the Church of Christ, not to be content with the word of God, without that ministry and those sacraments, which are equally his ordinance, and equally essential to salvation, but, for Christ's sake, for their own soul's sake, to cling to that divine institution of Episcopacy, of which the Holy Ghost was the author."

Other advantages of Episcopacy.—It perpetuates the ministry, promotes due order and government and unity, and the increase and prosperity and spirituality of the Church. All these heads are ably vindicated and illustrated by the Right Reverend preacher.

There is an admirable commentary on the words of the text, developing the duties of a Bishop, from which we have room only for the following extracts: It is his duty to "endure afflictions," "to go for truth and principle against the popular current, and bear with meekness the contradiction of sinners, to take his life in his hand, and where duty leads, to follow, even through the grave."

"He has an authority, an influence, an opportunity, which even an angel might aspire to, which an angel might tremble to assume. Remembering that he holds so rich a treasure in an earthen vessel, let him not be high-minded, but fear. Remembering for what it was given, let him give himself wholly to the work. Remembering by whom it was given, and who has promised to be with him, let him shrink from no hazard, shun no self denial, withhold himself from no danger, nor from death itself, when God and duty call."

The whole peroration, which is an address to the Bishop elect, is beautiful, impressive, affecting, and in the best taste. A part of it is, "you have not come here, I am well assured, from the far land in which your children dwell, without first counting all the cost. 'It is indeed,' as St. Chrysostom saith, 'a thing highly to be accounted of, but a hard thing to be what a Bishop should be.' 'The travels and crosses,' saith judicious Hooker, 'wherewith prelacy is never unaccompanied, they which feel them know how heavy and how great they are.' But for Christ with Christ, in Christ, what shall be esteemed hard by us, what shall be accounted heavy by us, what shall be reckoned great by us? Welcome, then, friend and brother, welcome, in God's name, to that chiefest of the ministers of Christ, which makes us the most his servants!"

"To fair and fertile fields, wasted with blighting heresies, and torn with distracting schisms, you carry with you the comfortable gospel of the blessed Jesus, with the pure, peaceful, permanent provisions of the Church of the Holy Ghost, and invite all who are weary and heavy laden to find rest for their souls. With our whole hearts we say, go, and the Lord be with you! I follow you along your distant way. I lift, as man may lift, the curtain of the future. I see those fair and fertile fields rejoicing in prosperity and peace. I hear, from the green shades of those deep forests, from the cliffs of those dark mountains, and the gentle windings of those broad still streams, one choral song of gratitude and love. Religion pure and undefiled has cleansed the fountains of the public morals. A sound and Christian philosophy has given its healthful vigour to the public mind. The institutions of Christ are established. The worship which the saints rejoiced in is restored. Every where I see the Church. Every where, the cross of the Lord Jesus Christ. Thy children are all taught of the Lord and great is the peace of thy children. Brother, may it be so! May the Lord's work prosper in your hands! May your career be serene and tranquil as the beautiful native appellation of your own Tennessee,* the presage through the merits of a merciful Redeemer, of the eternal serenity of heaven!"

Our readers need no invitation, after the above extracts, to read this instructive, appropriate, and eloquent discourse. It sets forth clearly and fully the duty of a Bishop, the necessity of that officer in the Church of Christ, and the advantages, which not the society of believers only, but the community in general will reap from the services of a faithful and competent Bishop. In the case of the consecration of a Bishop there are no prescribed topics of discourse, as there are in the case of the Ordination of a Priest and Deacon. But the Right Reverend preacher in selecting his subject, did not overlook the rubric in the ordination office and has interestingly followed the guidance of the wisdom of the Church.

OBITUARY NOTICES.

Another patriot and soldier of the Revolution is added to the worthy departed, in the death of our fellow citizen, WILLIAM HASELL GIBBES. Mr. Gibbes had scarcely finished a law education at the Temple, when the contest began, of thirteen Provinces of America, struggling against the mother country in her invasion of their rights and liberties. Mr. Gibbes, at once inspired by the holy flame, determined to sail for America and participate with his countrymen in the cause of freedom. Passports were refused for any one, especially Americans, to leave Great Britain—as soon as it was possible to evade the prevention, he, with several Carolinians and Georgians, sailed for our shores, and reached Carolina after many

* Tennessee, is an Indian word, meaning serene, tranquil, placid.

hazards, by a circuitous and difficult route. Mr. Gibbes on the earliest opportunity threw himself into the ranks of his militia fellow citizens, in actual service. He was at the battle of Beaufort, under Gen. Moultrie and, at the disastrous siege of Savannah, under Lincoln—serving in the Ancient Battalion of Artillery, of which corps he was, (with one exception,) the only survivor. The contest being happily at an end Mr. Gibbes became an active intelligent lawyer and civilian, filling various offices, and served in the office of Master-in-Equity for many years with high credit. He was twice happily married, and reared a large family. With considerable talents and acquirements, Mr. Gibbes was unostentatious and retiring. His manners were easy, polite, and urbane, filling all the offices of life as a Christian, parent, brother, and fellow citizen, with the highest eclat, to a period of more than ordinary length, having reached his eightieth year. This tribute is offered to the memory of the deceased by a cotemporary, and for many years an intimate associate.—*Courier*.

DIED on the 12th of January, 1834, at the Glebe in Culpeper County, Virginia, the Rev. JOHN WOODVILLE, 40 years Rector of St. Mark's Parish, in the 71st year of his age.

Pro. Epis. Society for the Advancement of Christianity in So. Ca.

The Librarian reports the following donations to the Library:

By the Rev. Dr. Dalcho.—Several Pamphlets for the Library.

By Thomas S. Grimke.—The Missionary Herald, for Dec Jan. and Feb.

The Treasurer reports the following:

Rev. Edward Philips, life member; and the Rev. William H. Barnwell, Mrs. William H. Barnwell, and Mr. S. Babcock, as annual members.

Parish Library of St. Philip's Church.

The Librarian reports the following donations to the Library:

By A. E. Miller.—Lectures on the Law and the Gospel. *By S. H. Tyng, D. D.*

By Mrs. Elizabeth A. Clarkson.—The Missionary Herald Vol XXX January, 1834.—A Paper relative to the Missionary Herald.—The New-York Religious Tracts.

EPISCOPAL ACTS.

ORDINATIONS.

By the Right Rev. Dr. Bowen, Bishop of the Diocese of South Carolina.—On Sunday, February 2d, 1834, in the Church of French Protestants, wherein the congregation of St. Peter's, at present worship, the Rev. William H. Barnwell, Deacon, was admitted into the Holy Order of Priests.

By the Right Rev. Dr. Moore, Bishop of the Diocese of Virginia.—On Sunday, December 29, 1833, in Christ Church, Richmond, the Rev. George Woodbridge, Deacon, was admitted into the Holy Order of Priests.

By the Rt. Rev. Dr. B. T. Onderdonk, Bishop of the Diocese of New-York.—On Sunday, February 2, 1834, in Grace Church, New-York, Messrs. Thomas Morris, and Joseph Glover, were admitted into the Holy Order of Deacons.

By the Right Rev. Dr. McIlvaine, Bishop of the Diocese of Ohio.—On Sunday, February 2, 1834, in St. James' Church, Zanesville, Mr. William Suddards, formerly a Minister in the Wesleyan connexion in England, was admitted into the Holy Order of Deacons.

CALENDAR FOR MARCH.

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| 2. Third Sunday in Lent. | 26. Wednesday before Easter. |
| 9. Fourth Sunday in Lent. | 27. Thursday before Easter. |
| 16. Fifth Sunday in Lent. | 28. Good Friday. |
| 23. Sunday before Easter. | 29. Easter-Even. |
| 24. Monday before Easter. | 30. Easter Day. |
| 25. Tuesday before Easter, and Annun-
ciation of Virgin Mary. | 31. Monday in Easter-Week. |